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WEEKLY REVIEW.

—We hear from Roorkee that there has been a good deal of interest in connection with special services held by the Rev. Mr. Cheney, of the M. E. Church, Nynee Tal. Some fifteen or more profess to have found salvation.

—A friend in Calcutta, connected with the work among the Seamen, informs us that a fine large house in Chapel Road, Hastings, has been secured and is to be opened under the designation 'Seamen's Reading and Coffee Rooms.' The house has eight large rooms and two verandahs, etc., and one of the halls is well adapted for a public preaching room. It is close to the shipping. Contributions of papers for the Reading Room are solicited. There continues to be a good deal of interest among the seamen in Calcutta. Our friend says: "Last Sunday, thirteen seekers were forward in the new (M. E.) Church; six of them were sailors."

—Baboo Saendranath Banerjee is one of the Municipal Commissioners in Calcutta. The Commissioners prepared an address to her Majesty in which they expressed the belief that the assumption of the new title was a renewed pledge to the people of this country that the rights guaranteed them in the Proclamation of 1858, would be for ever preserved to them. Mr. Banerjee did not believe this and wanted it omitted. The Baboo's amendment was voted down by 13 to 7 votes. A majority of the Native members declined to vote, and it is probable that a good many among the leading Native gentry hold with the Baboo. What does the Proclamation of 1858 say?

"It is our further will that so far as may be, our subjects of whatever race or creed be freely and impartially admitted to office in our service *the duties of which they may be qualified by their education, ability and integrity duly to perform.*"

Now what did Lord Lytton say?

"The present conditions and permanent interests of this Empire demand the supreme supervision and direction of their administration by English officers trained in the principles of that polity whose assertion is necessary to preserve the continuity of Imperial rule." But he also said—You, the natives of India, whatever your race and whatever your creed, have a recognised claim to share largely with your English fellow-subjects *according to your capacity for the task*, in the administration of the country you inhabit." He said that the administration of the Empire demanded "attributes not exclusively intellectual—qualifications to which *moral* and social superiority are essential." They were also told that they must adopt as their own that highest standard of public virtue which comprises loyalty, incorruptibility, impartiality, truth, and courage.

We agree with a contemporary that there is nothing here antagonistic to the Proclamation of 1858. It is a more expanded and perhaps a more forcible statement of what is required in candidates for public office. But for one Native who in 1858 aspired to situations of public trust, there are now ten at least. They have been educated chiefly in Government institutions, and they think they have a claim on Government for employment and promotion. The education they have received from Government has not been of the sort best fitted to develop the qualities which are now declared to be essential in positions of responsibility. They have received an education which is more intellectual than moral. "Loyalty, incorruptibility, impartiality, truth and courage." These are precious qualities truly; but Hotspur could more easily call spirits from the vasty deep that the State could evoke these qualities in connection with a system of education which undermines the faulty faith of the scholar without referring him to a purer one.—It is well that we should note such utterances as those of Mr. Banerjee. They indicate to us a 'rock ahead' more ominous than we are perhaps aware of.

—With reference to a letter received from X. we would respectfully suggest that before publishing his opinion with regard to the responsibility of omitting prayer at the Proclamation of the Empress, it might be well to ascertain by direct communication with the party, if his surmise is well founded.

—Two very instructive and excellent lectures on the Inspiration of the Old Testament, have been delivered by the Rev. Mr. Urquhart in connection with the Young Men's Christian Association, and a third Lecture will be delivered next Tuesday 8 p. m. in the rooms of the Association. The subject of this third Lecture will be Inspiration as proved by fulfilled Prophecy. These lectures are open to the public, and we recommend our readers, Native as well as foreign, to attend them. The attendance has been very good, the room nearly full.

—The Y. M. C. A. are also carrying on Harbour services on Thursday evening and Sunday morning, which are very well attended. The services are held on board of ships in the harbour.

—The Rev. Wm. Taylor was to commence a series of special services in New York, January 7th.

—Sunday is sometimes called a *dies non*, but the Bombay Government seem inclined to interpret the phrase literally as regards the Famine Relief operatives. They pay them daily what will just keep body and soul together, and give them nothing for the seventh day. If this rule were applied to the salaries of high Government officials it would not matter much, for there would be little danger of their starving. There have been instances of suspended animation, but then the parties were hermetically enclosed in stone or wood; the art of suspending animation over the Sunday has not been discovered, and on the whole it seems to us that literalization is carried too far when the Sholapore strugglers for existence are told that Sunday is a *dies non* and there is consequently no provision made for their sustenance on that day.

—A certain amount of attention has been bestowed upon the late Cardinal Antonelli's will, which has been published. His earthly possessions are estimated at very high figure, but he does not appear to have felt much certainty with regard to the celestial inheritance. Here is an extract from the will:

"Before everything else, I recommend my poor soul to the infinite mercy of God, trusting that through the intercession of the most holy immaculate Mary, and of my patrons saints St. Peter, St. Paul, St. James, and St. Louis, He may grant me remission of my sins, and make me worthy of the eternal glory of Paradise."

The Son of Man has power on earth to forgive sins, and the Pope, Antonelli's friend, claims to be the Vicar and viceregent of Christ exercising his powers on earth; and yet the Cardinal dies without any assurance of the forgiviness of sins, trusting that he shall obtain it through the intercession of five persons named by him. The infinite mercy of God is not in itself a ground of confidence to him; he tells us distinctly what he relies upon. The thought naturally occurs, what can a Christian rely upon but the atoning work and the intercessions of the Lord Jesus Christ? But there is no mention here of Jesus Christ. There is a heavenly *punchayat* or quintumvirate upon whose intercessions he relies to obtain forgiveness of sins and an entrance into that paradise whither the dying thief went so simply through faith in the crucified One. Let us look at these five links in the Cardinal's chain of hope. The most holy Mary; the Cardinal's own patron saints Peter, Paul, James and Louis. The last we suppose to be King Louis of France, who was made a Saint by one of the predecessors of Pius IX., for having waged two crusades against the Turks. We must say that we regard this as a very poor chain for any one to hang his salvation on. Have Peter, Paul, James or Mary promised to intercede for sinners in heaven, or left a single word intimating that they have power to obtain salvation for their clients? The Cardinal appears to have had some misgiving as to the virtue of this chain, for in his will he makes provision for the performance of 800 masses for the rescue of his own soul from purgatory. Three hundred and sixty years after Luther nailed his theses to the church-door, this most eminent Cardinal dies as ignorant of the way of salvation as if he had lived in a remote island of the South Sea. The poor Cardinal goes out of the world with a sad, sad prospect before him. He cannot take his money with him, but he can hire a great company of priests to offer masses, masses, masses and then again masses, masses, masses, till the number of 800 has been reached, all to secure his poor soul some alleviation of the penal fires of purgatory. Now what sort of a Vicar of Jesus Christ is Pius IX if he can do nothing better than this for a faithful servant when he comes to die? He claims to be in possession of the same spiritual powers that Christ himself had on the earth. To the dying thief, Jesus said: "This day thou shalt be with me in Paradise." He took the believer straight to heaven, and the porters of purgatory felt that they might as well shut up shop at once. "The blood of Jesus Christ cleanses from all sin," and neither 800 nor 8,000 masses can do this. He that believeth on the Son hath eternal life, he has passed from death unto life, said Jesus Christ. He said also, I am the Way, the Truth and the Life. Now, what less than blasphemy is it to say that that Way includes a long and frightful passage through the fires of purgatory?

The Cardinal left about *eighteen rupees* of his immense wealth to charitable and religious institutions, and bequeathed the bulk of it to his brothers and other relatives. And the London *Times* finds matter of commendation in this. What strikes us is this. When a Roman Catholic of wealth is on his death-bed, the priest does not generally neglect an opportunity of putting in a word for the Church. The most meritorious disposition of property that can be made is to give it to the Church. Family considerations are all very well; but nothing is so pleasing to God, the Judge of all, as to give of one's substance to the Church. Thus is the wealthy layman directed by the priest. But what about the priest himself? Is he not bound by his priestly vows to seek first and to seek always and in all things, the honour and glory of the Church? Yet Cardinal Antonelli,

who, if any body, ought to know the requirements and needs of the Church, leaves nothing to the Church, does not even bequeath his wealth to the poor prisoner of the Vatican, but gives it all away to the members of his own family.

—Lord Brougham spoke of Sir David Brewster, in a letter to Lord Palmerston, as follows: "I need not remind you of the great scientific eminence of Sir David Brewster. He is, in fact, at the head of our men of science for the originality of his researches and the importance of his discoveries." He was in his 87th year when he died, February, 1868. The *Chsistian Herald* of Dec. 28 gives a sketch of his life, from which we make an extract:

This year 1862 he visited the Great Exhibition in London, and wrote: "It is suggestive of good. The dazzling display of the wonderful materials within and without the earth God has created for our use and enjoyment, is proof of His love and kindness. To convert those raw materials into the splendid fabrics and structures which fill this building, He has endowed man with all the various powers and capacities which were required. But we have too often forgotten the Giver of all these materials, and of all those varieties of intelligences and we have made them the ministers of sin. Yet God has sent His Son to ransom us.

"It was impossible to see the gay crowd of thousands of immortal beings, fluttering like butterflies from flower to flower, in the Exhibition yesterday, without feeling that few of them were deriving any spiritual good from the sight."

"On Sunday I went to Mr. Chalmers's Presbyterian church in Upper George Street, and guess my surprise and delight when I found that Brownlow North was to preach. He gave a powerful and instructive sermon to a crowded congregation. I had the pleasure of shaking hands with Lord Breadalbane, who was there, and who was much pleased with the sermon."

About this time his interest in work for the good of souls was warm and unreserved. He now completely accepted the doctrine of "full assurance of faith," which formerly he had been opposed to. He said, "I see it all so clearly. It can't be presumption to be *sure*, because it is *Christ's* work, not ours; on the contrary, it is presumption to doubt His word and His work." He liked to speak of the finished and complete nature of salvation, and of the "*Lord*" being "our *Righteousness*," a thought which was to the end peculiarly precious to him.

On his death-bed, speaking of the Atonement, he said: "It gives one perfect peace, in resting on it now." Sir David Brewster had length of days beyond the common run of men, he was honoured as very few are, he was at the head of our men of science, yet there was but one thing that could give him true peace in life or in death, and that was the grace of God in Christ Jesus. His passport to heaven was made out in the same terms as the meanest beggar's is, and he was heartily content it should be so. We wish our Native friends would lay to heart this testimoney. There are some who would persuade them that men of intellect care little for religion. The most truly intellectual men of England have been God-fearing men.

—We confess that we are at a loss to understand the particular significance of the dismissal and banishment of Midhat Pasha. It shows that matters are yet very unsettled in the neighbourhood of the throne, at Stamboul. The Porte still professes a desire to carry out the reforms announced. The thing to be apprehended is that the party in power will get an inflated sense of the ability of Turkey to hold her own, and be lured on in a path that will terminate in national ruin. Russia as yet shows no sign that looks like coercive interference. The Queen of England opened Parliament on Thursday, in person, with a speech in which she expressed her hope that the Armistice may lead to a peace honourable alike to the Porte and the Principalities.

—Astronomer Pogson, of Madras, attributes the scanty rain-fall which is resulting in so much distress, to the almost total absence of sun-spots throughout the year. To what would he ascribe the heavy floods in England, Spain and elsewhere? If we remember rightly, there was not so much a lack of rain last year, as an unequal distribution of it.

—There is a talk of having united evangelistic services on the Esplanade, either on a large tent or in a *Mundwa* or *Pendal* to be erected for the occasion, for all classes of the community. We ask our readers to make this a subject of earnest prayer that God may lead in the matter. We may mention that the expenses are estimated at Rs. 6 or 700, and that we shall be happy to receive contributions. It is expected that ministers and laymen of different denominations will take part.

We have received a private letter from a friend at home, formerly in this country, who takes a good deal of interest in the discussion regarding the Opium Revenue; and perhaps no harm will be done if we transfer to our columns what he says:

"I have no presumptuous contention with you this time, but I should like a wise man to agree with me in condemning part of Mr. Tinling's proposed reform in the opium system. I am convinced that any *gradual* attempt at suppression will not benefit the Chinese morally. Mr. Fry, J. C. (a Quaker) in an excellent article in the *Contemporary Review* some six months ago made a like proposition or rather admission that the overthrow must be by degrees. I wrote to him stating my conviction that no moral support would accrue to the Chinese Government by such an attempt. Neither Government nor people would believe in it. It would merely lead to the vacuum from our diminished importations, being filled up by native growth. Moreover I do not think we could expect God's blessing or aid to a gradual surrender of wicked profits at our leisure and convenience. He sent me a polite answer but did not say distinctly whether or not he was a convert to my opinion. I send you an extract from a lecture I have given roundabout here. I have not read Mr. Tinling's book though I have it. Neither have I read Mr. Turner's, for they might fluster me in what I am writing myself. But one part of Mr. Turner's I disapprove of. Though declaring the comparative evil properties of opium and alcohol to be beside the question, he still (so I learn from the *Review*) enters into the comparison. This he should not have done. It only tends to widen the basis of the discussion and to give the enemy so far an advantage. As for the Permissive Bill men, I altogether approve of the Bill, but I have told them the opium iniquity is a wall of adamant high as heaven against any good accruing from it.

The following is the extract from a lecture, referred to in the above:

Let us revert to Mr. Gladstone from whose speech I will make one more short quotation:

"Does not my honourable friend (Sir Wilfred Lawson) "see that supposing he could stop the growth of Opium in the whole Indian Peninsula, his measure would immensely stimulate the growth of it in China?"

The simplicity of such a question which is meant to pass for an argument, and the eccentric flight of the Ex-Premier's sympathies to shelter the Government and People of China from the consequences which granting their own earnest and agonizing entreaties for the last 50 years would bring upon them, are quite refreshing!!! We believe that God in mercy often refuses our shortsighted prayers and that severe afflictions are oft-times blessings in disguise, but it is verily a novelty for a Foreign Prime Minister to reject the rightful and righteous prayer of a whole nation and its Government, and to tell them that were it not done a worse thing would befall them! But the argument, even for the sake of courtesy, granting it to be one, is not supported by fact or probability. We hear indeed, with a base alarm for the jeopardy to our Revenue, that the cultivation of Opium is rapidly spreading in China and the cause is not far to seek. In presence of the foreign import, which the Chinese Governmeut was compelled by us to legalize, it has while maintaining a show of prohibition relaxed in despair its prohibitory efforts on its own soil, and it is natural and perhaps even wise that it should do so. Why even Sir Wilfred Lawson would immediately cease to struggle against the manufacture and consumption of British spirits if its suppression merely opened our Ports and Public Houses to the introduction of an equal quantity of French Brandy and Dutch Gin, to be paid for in British Gold, and the price exported. Mr. Andrew Wilson has informed us that "if the people were polled they would exclude the drug from China by an almost unanimous vote." He also shows that there is a very influential and enlightened public opinion throughout the kingdom. Such being the case we might almost predicate that if we ceased from the hateful trade, and so left open the hope and possibility to carry out domestic prohibition and reform, the whole nation would rise in aid of the Goverhment like a giant refreshed, and so put down the pollution she loathes, but yet in pure desapri endures.

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SATURDAY, FEBRUARY 10, 1877.

FORECASTS OF THE FUTURE. III.

The idea of a Seven years' Covenant between a Napoleon who shall become Anti-christ and the Jews, is based upon Daniel ix. 26, 27. Let us look at that passage. Daniel, after having spent some time in interceding "for the holy mountain of his God," for Jerusalem "the holy mountain," is visited by an angel who unfolds to him the more important facts relating to the future of Jerusalem. Seventy weeks (he tells him) are determined upon the people of Daniel and the holy city, to make an end of sin and transgression, to make reconciliation for iniquity, bring in everlasting righteousness, seal up (or complete the volume of) the vision and prophecy, and to anoint the Most Holy. These weeks are weeks of years; the word might be rendered septenary. There is then a period of 490 years. The next verse takes out a period of 49 years and another of 434 years from this total, making together 483 years from the time of the commandment to build Jerusalem, issued in Ezra's time. The next verse mentions the cutting off of Messiah, after the 483 years. Afterwards the people of the prince that shall come shall destroy the city and the sanctuary. This evidently, refers to the destruction of Jerusalem by the Romans under Titus. Then in the next verse we read: "And he shall confirm the covenant with many for one week," the remaining seven years of the 490; "and in the midst of the week he shall cause the sacrifice and the oblation to cease." The question is, who shall confirm the covenant? In the preceding verse, the Messiah is mentioned, so is also the Prince whose people were to destroy Jerusalem. Naturally, one of these would be understood as the party who confirms the covenant. We know that Titus took away the sacrifice and the oblation, by destroying the temple; from that time the Jews have been without sacrifices. There is a difficulty however; it was in the midst of the week during which the covenant was to be confirmed with many. We do not know of any thing connected with the destruction of Jerusalem that corresponds with this. When Messiah, the Lamb of God that taketh away the sin of the world, died on the cross for the sins of men, the Jewish sacrifices and oblations were taken away in this sense, that they were now supererogatory, having been fulfilled in Christ's death. But it certainly appears a violent dislocation of the passage to take this last verse eighteen centuries away from the context. It is an integral part of the 70 weeks, the 490 years. Yet this is the only ground for all this speculation about a seven years' covenant between Antichrist and the Jews.

All the trumpets, all the seals, and all the vials are to be fulfilled (according to the Rev. Mr. Baxter's Literal, Day Fulfilment of Daniel and Revelation) during the days of the Napoleon who is to play the role of Antichrist. In other words, almost the whole book of Revelation relates to events that are yet future and that will all be embraced in seven years of Napoleon Antichrist. Mr. Baxter admits indeed that the prophecies of Revelation may be construed spiritually and in this sense have had fulfilment in the successive centuries of the Christian æra. But this does not satisfy him. This will do by way of instalment, but the prophecies must be fulfilled literally before he can regard them as sufficiently honoured. We differ with him altogether on this point. There are certain prophecies of the Old Testament that are evidential in their character; they were intended

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to furnish the unbelieving world with evidence of the Gospel, and they do actually furnish a most powerful body of evidence which has been the means of bringing many unbelievers to Christ. The future historical facts are stated literally. But the Apocalypse was written specially for the benefit of the church, to comfort and encourage believers during the protracted period of trial from the apostolic days to our own. "Let him that hath understanding count the number of the beast." The appeal is to the children of light. The spiritual fulfilment is the real fulfilment. In the dispensation of the Spirit, storms of hail, fire and blood, are of not so much moment as conviction of guilt wrought in the hearts of sinners; and the eclipse of one third of the sun, moon and stars, is not to be compared, for importance, with the overthrow of that earthy glory which holds so many minds in bondage.

The doctrine of Antichrist rests mainly on what is said about the Man of Sin in ii. Thess. There has been and is a marvellous fulfilment of this prophecy, in the corrupt Christianity that has done a thousand fold more to hinder the salvation of mankind by its corruptions than was ever accomplished by persecution. What men have to dread is not some monstrous and self-declared iniquity, invested with great material power, but a system characterized by great deceivableness, a *mystery* of iniquity, a system that even good Christians are almost persuaded to recognize as having the sanction of God. The revelation of the man of sin, in the apostolic days, was retarded by the withholder, the hinderer, who had first to run his course and then be taken out of the way. The same literality that insists upon a particular individual for the man of sin, should also see in this "withholder" a particular individual. But the withholder already was, in the days of Paul; and if we regard him as an individual, to be afterwards succeeded by an individual man of sin, the latter must have appeared not later than the second century.

RELIGION AND THE STATE.

We need not say that we are always sorry to disagree with the *Lucknow Witness*, a paper that has the same aim that we ourselves have,—the advancement of the Saviour's kingdom. We reluctantly protract the discussion about the duty of the ruler to publicly honour God. Passing by the Scripture arguments advanced by us, the *Witness* now says:

"Let us suppose that the Indian Empire is to be set down as positively and distinctively Christian, as those persons evidently think it ought to be who are so deeply offended because at its formal inauguration a Christian Bishop was not asked to make a prayer to the Christian's God in the name of Jesus Christ. What follows? Clearly this. It should use all its influence to make all those within the sphere of that influence positively and truly Christian. This is not saying it should persecute or use force, for that would simply be to defeat the end in view. But whosoever or whatsoever is sincerely Christian, (and surely nobody would want the Government to be a hypocrite in the matter; putting on a mere official form of Christianity for the sake of appearance or show without meaning it at heart) must by the very terms of the religion it professes, earnestly desire, and effectively act for, the widest possible extension of that religion. And it should make everything else subordinate to this great and paramount end. We need not point out the precise steps it would be likely to take. For this would simply be to repeat with some slight variations the history of the Catholic Governments of the middle ages. And we think there are very few at the present day who are at all conversant with history or the minds of men but can see that religion, so far from being benefited, is permanently and terribly injured by this connection of Government with it. Its ranks become filled with worldliness, hypocrisy, and formalism, while the many truly pious who inevitably get or keep outside the lines of such official Churches are visited inevitably with more or less injustice."

In the above, the writer lays down the proposition that if the Government is to be Christian, it should use all its influence to make the people under its influence positively and truly Christian. But the attempt to do this will necessarily result in multiplying the number of hypocrites. It strikes us that there is a serious flaw in this argument. To make men truly Christian, the worst possible method is to hold out any worldly inducement, or to interfere with the liberty of those who profess other religions by putting impediments in their way. We know of no better way of making men Christian, than to allow the fullest religious liberty to all parties, not allowing the liberty of one to interfere with the liberty of another. If the Government were to show a decided predilection for the appointment of Native Christians to lucrative and influential posts, the effect would be bad; many would be embittered, others would be led to make a false profession of Christianity. On the other hand, if Government sedulously excluded Native Christians from such posts, the effect would be bad in another way, by discouraging men from following their convictions, and by putting (to that extent) a stigma on Christianity. The rulers of a country are bound to administer its affairs with reference to the greatest good of the people, employing the best wisdom they can obtain, and using those powers that are legitimately theirs. Any infringement of the free will that God has bestowed upon men, whether by the offer of temporal good or by coercion, is forbidden. But it certainly is not forbidden that Christian rulers should ask aid from God to guide them, and give thanks for the kindness accorded them. The Government of the United States of America, has from the beginning refused to have the Church in any way allied with the State; this has been for the signal benefit of the Church and of the State. Yet the Government has all along been distinctively Christian. God is invoked on public occasions; chaplains are appointed for the houses of Congress; the Sabbath is recognized and respect for it enjoined; Congress adjourns over the Sabbath, and the Courts, Custom-houses, etc. are closed; days of thanksgiving are appointed by the authorities; days of fasting and prayer in times of national distress have been frequently appointed by Congress and by the executive; and in many ways it is made evident that the Government is Christian. The Constitution (First Amendment) provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The real object of this Amendment (says Judge Story) "was not to countenance, much less to advance—Infidelity by prostrating Christianity, but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a heirarchy the exclusive patronage of the national Government." Dr. Baird, in his "Religion of America," says:

"The Constitution was not intended for a people that had no religion, or that needed any legislation on the subject from the National Government; it was to be for a people already Christian, and whose existing laws, emanating from the most appropriate, or, to say the least, the most convenient sources, gave ample evidence of their being favourable to religion. Their doing nothing positive on the subject, seems accordingly to speak more loudly than if they had expressed themselves in the most solemn formula on the existence of the deity and the truth of Christianity."

Two or three things strike us as noteworthy, in the discussion raised by the absence of any religious service in connection with the proclamation of The Imperial Majesty. 1st, the Native papers expressed their surprise and disapproval of the omission. 2nd, that excellent Christian paper, the *Lucknow Witness*, approved of it. 3rd, the *Indo-European* correspondence, the organ of the Romanists in Calcutta, approves of it. The Romish principle is that the State is to be the humble servant of the Church where the Church is Roman Catholic; but when the church happens to be Protestant, the State is to ignore the Church.

—If you try to empty a glass receiver by an air-pump, you may go on halving the air indefinitely, but you will never get it all out. But turn the receiver upside down, and fill it with water, and every bit of air will be expelled. So give up your vain struggles to annihilate self, turn your heart upward, and let a baptism of the Holy Spirit so completely fill you that every particle of self will be expelled.

THOUGHTS ON THE GOSPEL OF JOHN.

"*Hereafter, ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.*" I. 51.

This is mentioned as a specimen of the greater things that Nathanael should see. But if we look for a literal fulfilment of this promise, we do not find anything corresponding to it in the accounts given of Christ's ministry. But it meant more than mere literality required. It is a virtual declaration that Jacob saw his day, when he saw the ladder reaching from heaven to earth and the angels ascending it and descending it. Heaven and earth are united in Christ, so that the messengers of God come and go.

We have written and published meditations on all the passages beginning with "Verily, verily," under the title of "The Amens of Christ." We have also written a series of papers on all the passages treating of "The Kingdom of heaven." We have written upon all the parables of our Lord. The chapters xiii.—xvii. of John have been discussed in the work entitle "Love Revealed." All the matter in chs. xviii. to the end has been treated in a series of meditations embracing the history of Christ from his arrest in the garden to his ascension. We shall consequently not need to spend so much time on the subsequent chapters of this Gospel as we have spent on the first ch.

"*Jesus was called and his disciples to the marriage.*" ii. 2.

It seems strange that the miracle here recorded, the first wrought by Christ, should not have been mentioned by the three first evangelists. The Spirit of God had a distinct aim of his own, no doubt, in each of the Gospels. We may observe, however, that the conversion of water into wine was a miracle that differed somewhat in its character from the other miracles recorded of our Lord. His miraculous works were almost all in relief of some manifest and urgent necessity, such as blindness, lameness, deafness, paralysis, dropsy, possession, hunger, peril at sea, etc. But this was merely for the purpose of gladdening a festive occasion. It would not have mattered very much to the guests if they had remained without wine. Our Lord wrought many more miracles than have been recorded, and none of the sacred writers profess to give more than specimens of these works. Again, the suggestion of Mary that Christ should perform this miracle, made it less impressive in the minds of the disciples. It may be that John was led to record it, specially that the reproof given to the mother of Jesus might be on record, as the days were approaching when there would be a temptation to bring imagination into religion, and give Mary a place not assigned her in the Scripture.

"*They have no wine.*" 3.

The supply had given out. There was probably a large gathering. Some may have come there through curiosity to meet with Jesus, having heard of the remarkable testimony borne to him by John the Baptist, and by the voice from heaven, seven weeks before, at Jordan. There were more guests than had been anticipated, and that perhaps owing to the presence of Jesus there. It was not merely that the guests were in want of wine, but that the people of the house would be placed in an embarrassing position, having undertaken to give an entertainment and not being able to meet the demands of the occasion. They were probably persons in humble life, without means of obtaining what was needed.

"*The water that was made wine.*" 9.

We formerly thought the wine thus miraculously supplied must have corresponded to what we call wine and had stimulating qualities. Since we, however, became aware of the fact that the Jews of the present day, in all the countries where they are scattered, prepare for their Passover a wine that is not stimulating, prepared by steeping dried grapes or raisins in hot water and left to cool, and that they think it wrong to use any other in this feast, we have been led to entertain a different opinion. For the custom is an immemorial one; it cannot be traced to any origin later than the

dispersion ; and indeed, it is not easy to understand how it could have been introduced subsequently to that event, so as to be universal. The most reasonable opinion is that the custom always obtained. Fermentation corresponds to leaven, which was forbidden in the Passover. But this liquor is and always was called wine. This was the wine used by our Lord at the last Passover with his disciples, when he institnted the Lord's Supper. Further, it seems reasonable to suppose that the Lord Jesus would make such wine as his heavenly Father makes, which is the expressed juice of the grape. The wine that stimulates is a wine prepared by man from the expressed juice of the vine, subjected to a process of fermentation which is really corruption. We have no doubt that the water converted to wine, was a particularly agreeable wine to drink, without any of the properties that make the use of wine on festive occasions such a frequent source of peril.

Epitome of News.

Saturday, February 3.

—It was announced a few weeks ago (says the *Morning Post*) that the only son of a noble Irish family had enlisted into "a crack cavalry regiment." Lord Berehaven was the nobleman alluded to and the regiment the 2nd Life Guards, in which his Lordship remains, and has recently been promoted to corporal.

—M. Renan is now (the *Academy* states) correcting the proofs of the fifth volume of his "Origines du Christianism," which will appear in April next. This volume, which was originally to be the last of the series, only comes down to Trajan, and will be followed by a sixth, which will come down to Marcus Aurelius. M. Renan will probably undertake after its publication a history of the Jewish people.

—*Bombay Gazette:* Captain Francis Henry Woodgate, of the Bengal Staff Corps, was killed last month by a fall from Wolverhithe Cliff, at St. Leonards. Captain Woodgate entered the Indian Army in February, 1857, and served with the volunteer cavalry with General Havelock's force from its first taking the field in July, 1857. He was present in the various actions which preceded the relief of Lucknow, at the subsequent defence of the Residency, and at the final assault and capture of Lucknow. He afterwards commanded the cavalry of the Kupoorthulla contingent in all the actions in which that force was engaged. In 1860 he went to China with the 8th Punjab Infantry, and served throughout the campaign of that year, including the assault and capture of the Taku forts and the occupation of Pekin.

—*Times:* "Yesterday morning (Jan. 7), the service at St. James's Hatcham, was largely attended, but the building was not inconveniently crowded, as the churchwardens had taken effectual means to prevent too many being present by allowing entrance to those only who had previously been provided with cards of admission. When the church was full the doors were fastened. The interior of the edifice is decorated in the Early English style, and on the choir screen are eight pictures said to have been painted by the Rev. Mr. Tooth, the incumbent. The paintings represent Heaven, Virtue, Vice, Light, Darkness, the Good Angel, the Angel of Darkness, and Hell. In the last painting there is a figure representing the Devil with outspread wings, and with horns on his head, driving a crowd of persons into the flames. On the altar there were several vases with flowers in them. The chalice covered with the veil, the case into which the veil is placed, six large vesper candles, the altar prayers, two thick candles which are known as mass lights, and several other smaller tapers used on festival occasions. Not far from the altar screen was what is known as the wax beam, stretching across the nave of the church, with a modern representation of Our Saviour on the Cross."

Monday, February 5.

—*Times of India:* A man now receives 14½ oz. of grain (or its value) plus ½ an anna; a woman 14½ oz. of grain, plus ½ of an anna; (on Saturday in error we reduced the women's grain instead of their money); children, over seven, 7½ oz. of grain, plus ¼ of an anna; children under seven, ¼ of an anna. The money has to go for fuel and the condiments that render the grain palatable and wholesome. When this new rate was announced the labourers in Belgaum struck work declaring "they had better die of starvation at once." However, most of them thought better of it when they were hungry and returned. Our recent enquiries have already brought in replies, and we are informed by employers of labour in the district, that such a modicum of food is painfully insufficient to keep the work-people in anything like health or to render them fit for the task-work which is now exacted. It is now with these reduced rates that the hardship of depriving the labourers of all food on Sundays becomes clearly manifest. If, when a man received one anna per diem in cash in a district where grain was cheap, he could save 3 or 4 pice per diem to provide for Sunday, it is obvious that now when he receives half-an-anna he can save nothing of the kind. As a matter of fact he cannot save at all. The governing race has some traditions about this day that have not all together died out; and it is scarcely pleasant to think that our Sunday church bells should toll in a very miserable Black Friday to many people.

—Same; Sholapore, 4: A Mussulman landholder, aged 55, died yesterday from starvation. He has four sons and a large family who had no work for six days. Deceased had very scanty food for the first four days, and no food for the last four days. On Friday morning a woman became insensible, consequent on want of food for six days, and was sent by us to the authorities. At noon we found twenty such cases near the Collector's bungalow, and the nominees of the authorities are getting alarmed and have ordered cooked rice to be distributed. At sunset a gentleman showed us a mother sleeping with a dead child in her lap and another on the point of death by her side.

—The steamer Duke of Sutherland, which ran ashore at Madras while entering the roadstead on the 20th ultimo, has been successfully towed off, apparently without having sustained any damage.

Tuesday, February 6.

—*Times of India:* "The total number of persons employed on relief works for the week ending 2nd February was 2,90,537 as against 3,24,938 for the previous week. This is a decrease of some 34,000 but 24,000 of these are due to Sholapore alone, and this, doubtless, accounts for something of the distress and excitement which now appear to prevail there."

—"Messrs. Watson and Co., of Bombay, now give one-half of their assistants a half-holiday on every alternate Saturday."

—Babu Jogendro Narian Ghose, late Collector of the Calcutta Municipality, on the occasion of his grandmother's *Shrad*, distributed Rs. 3,000 to 10,000 beggars. Thus the pauperizing of the country goes hopelessly forward.

—The *Madras Mail's* English correspondent, writing of national sports, says:—"Good sports is generally reported, but H. H. the Maharajah Duleep Singh has had by far the best. His Highness entertained the Prince of Wales, the Duke of Athole, and a select party at his estate in Sussex, in the beginning of December, and, in three days' shooting, nine guns killed 6,068 pheasants, 449 partridges, 786 hares, 789 rabbits, 40 wild ducks, and nine woodcocks, or an aggregate of 8,141 head. No gentleman in England takes to shooting like the Maharajah." We are very sorry the English friends of the Maharajah do not teach him some better way of passing his time. 8,141 birds shot in three days! And this passes for prowess.

—We (*Madras Mail*) understand that the Government of India have assented to a proposal from this Government, which received the fullest support from Sir R. Temple when he was in Madras, that the line of railway from Madras to Arconum Junction should be doubled with the least possible delay.

—Up to the 31st ult. 60 persons had died by the terrible explosion at Ahmedabad.

—*Lucknow Witness:* "We find in the *Rangoon Daily News* an interesting account of a very rare event among missionaries, a golden wedding. The Rev. C. Bennett, so long in charge of the American Mission Press at Rangoon, was the favoured bridegroom who had the opportunity of renewing his vows at the close of half a century. He and his wife were appointed missionaries to Burmah by the American Baptist Missionary Union, Nov. 12, 1828, sailed from Philadelphia, May, 1829, and arrived in Maulmein early in the following January. Few couples indeed are able to spend half a century in the mission field."

—*Frend of India:* "Keshub Chunder Sen gave his hearers a treat on Monday last. We have never known the Babu more eloquent. The vigor of his thought was excellent. But it is because we are the true friends of Brahmo Somaj, and would keep it up to its broad ideal, that we confess to some disappointment at the too narrow principles laid down in this discourse of its leader in the Town Hall. The oration, or sermon, was, as to its plan, very simple and explicit. Sin was "the disease;" and "its remedy," as he gave it, was devout feeling, Godward elevation, carried to the pitch not merely of enthusiasm, but of "intoxication, drunkenness, madness." He pleaded for 'asceticism,' abstraction, from the common cares of life, and from all that was 'dry,' and not 'sweet.' From two to five hours a day, were to be given to spoken prayer, sacrificing all other calls and requirements; such as those of the family, the office, and the school, or of labor in the streets or in the fields."

Wednesday, February 7.

—The number employed on Relief Works in the Madras Presidency has fallen from 1,015,835 to 904,729.

—*Bombay Gazette*; Allahabad: Two Native Infantry Regiments stationed at Rawul Pindee have been warned to be ready to start for Kohat Pass on the 10th February.

—Commodore Vanderbilt, after wearing out the reporters with his obstinate vitality, is dead at last, says the *Spectator*. He is believed to have been the wealthiest man in America, and was certainly one of its most successful money-makers, dying, we believe, owner of at least three great railroads. He was a born administrator, who applied his great faculty to business, first as an owner of steam-boats—whence his nickname of "Commodore"—and then of railways managing great multitudes of men with unfailing success. Though a great speculator and a bitterly hard man, he had one good quality in business—he always tried to make his enterprises succeed and return large dividends, which, in America, is not considered the quickest way to a great fortune. The speculative idea there is to make your own shares rise and fall, and then deal in them,—to play, in fact, with loaded dice. It is probable that Mr. Vanderbilt died worth £15,000,000 sterling, much of it however, in very fluctuating property.

—Season report for the week ending Jan. 24: Slight showers in Gujarat, Nassick, Ahmednuggur, Sholapore, and parts of Sind. A heavy storm of rain and hail in the Khandeish District on 19th instant has done serious harm to the rabi crops and has washed away those in river beds. No change in crops elsewhere. Cholera still continues in Southern Mahratta Country, and small-pox in Sind.

—*Times of India*: "The cause of the explosion is now pretty well-known to the people of Ahmedabad, although the Borah carefully denies it. He had contracted to supply for a wedding procession a quantity of Bengal lights, otherwise called 'Bupporeea,' for which purpose he had prepared a composition consisting of phosphorus and gunpowder for use on the following day. After preparing the composition, the Borah shut up his shop and went home, and in a few hours the phosphorus ignited spontaneously, causing the thirty maunds of gun-powder and an immense number of loaded cartridges, balls, and other combustible materials contained in the shop, to explode like the blasting of a large rock, carrying havoc and destruction in every direction. Mr. Hukeemjee, who lives in a large building opposite the Borah's shop, collected in his compound, and still further off, a basketful of cartridge cases from the full cartridges exploded from the Borah's shop, although the Borah declares that he had not kept more than a dozen."

—The engine-driver Roby, who was shot by another driver named Rutherwood, at Mooltan, has since died from the effects of the wound.

—In a recent leader in the *Celestial Empire* we described the horrible practice, ascribed to Chinese kidnappers, of placing young children in jars, with nothing but their heads protruding, and keeping them there for years. This is done in order to cause deformity, with a view to exciting compassion; and the results are frightful in the extreme. We need not recapitulate what we then wrote, but may refer our readers to the description given by our Hankow correspondent of an unfortunate creature at present being exhibited in that city, whose disfigurements answer exactly to those produced by compression in a jar during the years of growth.

—*Indian Chr. Herald:* At the Free Mission Church, on Sunday last, the Rev. G. D. Maitra baptised a young man of 21, Panchanan Dakhit by name, late a pupil of the Free Church Institution. He comes from a Brahminical family of Kanouj, now re-sident in Calcutta. We take the following extract from the account given: "His growing interest in the Bible was marked with anxiety by his follow-pupils, who struggled for two years to create in him a prejudice against Christianity, by pointing at its indifferent influence on certain European lives. He firmly withstood their insinuations, till, in company with them, he paid a visit to the Fort, where the treatment he received at the hands of some of the European soldiers, won him over to the sceptical opinion of his friends

with regard to the practical influence of Christianity, and all his good impressions of Christianity vanished into thin air."

—The Rev. Mr. Vanghan, C. M. S. Calcutta, has returned to this country from Europe, and takes charge of the church in Krishnagur.

Thursday, February 8.

—*Advance*, Dec. 28: "Mr. Moody during the past week, Sunday excepted, did no preaching. He conducted the daily noon prayer-meetings, with, of course, a short Bible reading; but the rest of the time he has spent in *conversation*. The Tabernacle has been kept open from 10 a. m. to 10 or 11 p. m., and during the greater part of this time, each day during the week, Mr. Moody wss engaged there talking with inquirers. Many of the ministers and others have also been present, engaged in the same way. Nothing in connection with the good work in Chicago has been more noteworthy or more certainly blessed of God than this form of Christian endeavour. Hundreds have in this way been helped out of darkness and spiritual confusion into the light. Conversation which is talking with, not to, people, is, after all, when "seasoned with grace" the most efficacious means there is of bringing the world to a true acquaintance with the world's Saviour 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it.'"

—The Municipality propose to bring in again the abominable Contagious Diseases Act. We are glad to see in the *Times of India* a leader in opposition to the measure. We make this extract: "Whatever the moral objections to legislation of the kind there can be no reasonable doubt that it is efficacious in a material point of view in camps and small isolated stations. But in all other communities it has been found practically impossible to accomplish this complete supervision. A certain number of unfortunates are caught in the meshes of the law, and their position is regarded as the very worst to which human kind can be brought. Those who escape are considered, and consider themselves, far better off. They are separated in general opinion by a vast interval from the social degradation of those who have been branded by the mere fact of coming within the operations of the law. As a matter of self-preservation, they leave nothing andono to preserve their immunity by deceiving or evading the authorities. They shrink from no sacrifices. If they become a prey to disease they deny themselves ordinary medical advice lest they might be discovered by the agents of the law through seeking it. Their numbers increase, while the tendency of those on the hated books whose pages are chronicles and abiding evidence of infamy, is to blot their names from those books, and swell the ranks of those who are under no control or supervision whatever. It is easy to see that in this struggle the victory will in the long run be on the side of those who have most to lose from defeat. In every great city on the continent the police have to own that they are practically beaten in the struggle, and that while they are perpetually devising new means of bringing the recalcitrant to reason the numbers that evade their efforts are steadily increasing."

—Same; London: "The Bishop of Chester has just shown his aversion to rinking in a very marked manner. In spite of all his protestations and exhortations a rink was establishment in Chester, and, what was worse, close to the episcopal palace. In vain the Bishop warned young and old to beware of a pastime fraught with such danger to the morals and limbs of the community. The rink was largely patronised. At last the Bishop went to the proprietors and asked how much they would sell the rink for. They named £4,000 as the sum, and the next morning the Bishop sent them a cheque for that amount, and the rink was closed. A man must be in earnest when he is willing to pay such a sum as that to abolish what he considers an evil."

—The *Statesman* is responsible for the following regarding Col. Malleson:—"Lord Lytton heard something or other about the Colonel's interference with the caste-mark upon the young Mysore Prince's forehead, and impulsively jumped to the conclusion, that Colonel Malleson was one of the 'oppressors,' to be made a prompt example of, *pour encourager les autres*. And Colonel Malleson was straightway removed by telegram from his appointment. There was no real ground whatever, so far as we can make out, for the belief that Colonel Malleson merited such treatment, for a moment; and we believe the Government has been in embarrasment about his dismissal ever since."

—*Overland Mail*; Jan. 19: The spiritualists are losing heart. The times go hard with them. The aristocratic Slade has been unmasked, and now an East-end medium, one named Lawrence who has been content with his shilling instead of his guinea, has been "imposed upon." Some visitors would not be patiently deceived; but in the very climax of the spiritual manifestations, when darkness reigned, when the spirit of a departed negro was conversing with the slaves of time, and when tambourines were playing their usual vagaries at dark *seances* a dead set was made upon the operators by a band who responded to the cry of "Up, boys, and at them!" and Mr. Lawrence was detected in his shirt-sleeves very actively employed in keeping the game alive, or rather, at the moment, in making his escape by a side door. All his appeals on behalf of his children did not prevent these hard-hearted disbelievers in spiritualists getting Lawrence convicted and sentenced to three months, in prison, where he will probably be known as the unhappy medium.

There has been a great stir in London about an orphanage attached to the Roman Catholic Convent of St. Vincent de Paul, Westminster. Of 489 children taken there, under twelve months old, 402 have died, 77 have been removed, and 10 remain in the orphanage. The primary question is, Who inspects these refuges?

The Great National Council was held at the Porte yesterday. Two hundred and thirty-seven dignitaries and officials of the Empire were present to decide on the expediency of accepting the project contained in the ultimatum of the Conference.—

The Council was addressed in a long discourse by Midhat Pacha, who reviewed the history of the present crisis from the beginning of the outbreak in Herzegovina down to the present moment.

Midhat Pacha was answered by loud shouts of "War rather than any interference of foreigners in our own affairs. Death rather than submission!" The Council was unanimous for war, as well it might be, for there was not one person present who had not the deepest interest in the continuation of the *status quo*. All belong to the class who have directed the destinies of the empire for the last twenty years in such a deplorable manner, and brought it to its present wretched condition. The only one dissentient voice was that of an Armenian Protestant bishop, who mildly suggested that the Government should be allowed to use its own discretion. He was answered by loud shouts of dissent. The Council was unanimous in saying that the Government cannot decide, cannot even have any discretion to decide, such a momentous question. A unanimous vote was taken to reject the project of the Conference. Although Midhat Pacha spoke every moderately, it is said that he is the principal obstacle to its acceptance, and that the whole business was rehearsed beforehand, in order to intimidate the Sultan, who, it is believed, desired to accept the scheme of the Conference.

Friday, Febuary 9.

—A large tigress was killed on Tuesday near Matheran.

—The str. *Pekin*, with Mails, left Aden for Bombay yesterday at noon.

—Jadoonath Gangorly, a Brahmin, has been sentenced to death by the High Court, Calcutta for the murder of a low-caste girl.

—The *Englishman* of Tuesday says:—"The *Deccan* with the new Bishop on board, is expected at the mouth of the river this evening, or early to-morrow. Dr. Johnson's antecedents promise well for the peace of the church. He belongs, by age and by sympathies, to the class of Oxford Divines intermediate between the earnest Anglican revival of forty years, and its pinchbeck Ritualistic imitation of the present day. In person, he is a tall Cumberland man, with a good presence, and of very genial manners. He is unmarried, but is accompanied by his sister and niece. We trust he will have a long life of usefulness among us."

—Deaths last week, 544, being 170 above the mean.

—Lingoo, a girl aged 3 years and 9 months was abducted from Camatipoora and killed at Worlee, for the sake of ornaments valued at Rs. 12.

—The Annual Meeting of the Bombay Diocesan High School was held on Wednesday. Since Mr. Houston took charge, the number of pupils has risen from 25 to 75. As no pupils were matriculated the Government grant has been small.

—The *Dnyanodaya* calls attention to the excessive labour imposed on mill-operatives in this country. Seven days in a week, all the hours of daylight; an average of about 80 hours a week, as we reckon it.

—*Chicago Tribune*: "Did you see it! Did you hear it?" were the questions addressed in general conversation during Friday and Saturday. No one needed to be told that the "it" referred to was the brilliant meteoric phenomenon of Thursday night. The path of the stranger during its visible career may be nearly found from a comparison of the numerous observations made. From a comparison of the crude descriptions given, we conclude that the following is an approximate statement of the path pursued by the meteorite while visible. From some point southwest by west of Lawrence, Kan., to Miami county, on the eastern border of that State; across Missouri from Cass to Marion counties; across Illinois, from Adams to Iroquois counties; across Indiana, from the southern portion of Newton county to Fort Wayne (Allen county), from there across Ohio to the southern point of Lake Erie, and over the northwestern corner of Pennsylvania into New York State. The distance was nearly one thousand miles; the time at Chicago about 8h. 35m. P. M., of Dec. 21, 1876; the height above the earth's surface some seventy-five miles when over Kansas to forty miles when over Ohio. The meteorite is travelling at the rate of, say twenty miles per second, and the earth, with a speed of eighteen and a quarter miles (at this time of the year the earth's velocity is a little greater than that); and the earth is continually pulling the stranger towards her by the force of attraction, at a rate which can heardly be rigidly calculated through all the variations in their distance. The body may come so near us as to pass through the upper atmosphere, and be intensely heated by the friction, but pass on in an altered course, as was the case with the brilliant meteorite of the 8th of July last. Its direction may be such that it will reach the earth, as did the one which fell into the Pacific Ocean near San Francisco a few days ago.

Miscellany.

—*Christian*, letter from Chicago:

The large week-night services in the Tabernacle have now ceased, and the meeting for women in the afternoon, and for men at night, next Sunday, will be the last of these great gatherings. This week the noon meeting is held in the Tabernacle, and the building is kept open all day until ten at night, for conversation with inquirers. This is a most wise arrangement, and very many persons who have not hitherto had an opportunity for private conversation, or have not availed themselves of it, are now met with, and are led into the liberty of the children of God.

In many respects this is by far the most effectual and fruitful of all our brethren's fields of labour; and the good done appears much more likely to be permanent. Mr. Moody laments, as one of the greatest mistakes of his life, that the great halls erected in London should have been torn down after thirty days' preaching. The work did not last long enough to take the deep and permanent hold it would otherwise have done. They ought to have been at least a year in London. The experience in Glasgow substantiates this view; there they continued longer than in any other place, and there the results are the most evident, deep, and enduring.

One weighty reason for a longer continuance in one locality is that the ministers do not immediately enter into the work, but as their sympathies are engaged, and they themselves are blessed in leading souls into the light, they become thoroughly aroused, and so accustomed to the work that they cannot do otherwise than carry it on when the evangelists have left. A Scotch minister was quoted here this week, who says that he never knew how to preach the Gospel until two years ago, but he has won more souls since then than in the previous twenty-five years of his ministry; not only so, but some of his elders, and some Sunday-school teachers, and even some of the scholars, have won more souls in these two years than he had in twenty-five.

Selections.

"HOLINESS THE BIRTHRIGHT OF EVERY BELIEVER."

BY MR. W. CORRIE JOHNSTONE.

(*Concluded from our last.*)

This was also the *object* of His life. He has left us "an example that we should follow in His steps, who did no sin, neither was guile found in His mouth (1 Pet. ii. 21, 22)." There are the footprints before you on the way; see that you attend to them. "He that saith he abideth in Him, ought himself also to walk even as He walked" (1 John ii. 6). This was His first, His last, His all-embracing commandment—"Follow thou Me."

Then think of His *teaching*. Not to go outside the Sermon on the Mount (that divine commentary on the ten commandments, which shows the spirituality of the law, that the commandments are exceeding broad), Christ does not lower the standard of holiness to us, but seeks to bring us up to its level. "Be ye, therefore perfect, even as your Father which is in heaven is perfect" (Mat. v. 48).

For this holiness on the part of His people He *prayed*. "I pray not that Thou shouldst take them

out of the world, but that Thou shouldst keep them from the evil" (John xvii. 15). The petition is here revealed, but who can tell with what weight and frequency it pressed upon the Saviour's spirit during those nights which He spent all alone in prayer. He said to at least one erring follower, "I have prayed for thee that thy faith fail not" (Luke xxii. 32).

But the culminating point of the holiness of believers is connected with the *death* of Christ. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24). "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 14). We are apt to think too exclusively of Christ's death as merely the means of our justification, instead of also looking to that death as the ground of our sanctification. Dr. Chalmers says—"The cross of Christ, by the same mighty and decisive stroke wherewith it moved the curse of sin away from us, also moves away the power, and love of it from over us." When we come to make Christ's death our own in simple faith, it reaches away back and makes an end of the sins that are past, it brings peace to the troubled conscience for the present, and it stretches away into the future to deliver us from Satan's dominion. Yes, on the cross sin receives its deathblow by the head of the serpent being bruised, and it must yet be said of all believers, "They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 10).

It is for the achievement of this victory for all His people that the Redeemer *lives*. "It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 34). "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25). We often use this last text to encourage the vilest to trust Christ, and God honours it as the truth. But look at it again; it is they who come unto Him. We who are Christians have come unto Him, and because He ever lives He is able to save us from our shortcomings. He can heal our back-slidings. He can quench our lusts. He can vanquish every passion. He knows our sorrows. He can bear our cares. He lives as—

"The Saviour who *alway* doth save."

That this salvation may be realised, the Spirit has been *given*. As we have seen, we are "chosen to salvation through sanctification of the Spirit and belief of the truth." The great mission of the Holy Ghost when He first comes to our hearts is to convince us of sin (John xvi. 8), and He continues to convince the believer of sin. He sheds His light around and within, and carries on His sanctifying work by revealing sins unnoticed before, and taking of the things of Christ and showing them unto us. He does not speak of Himself, but shows Christ's suitableness and sufficiency for every newly revealed need; so that we, through the Spirit, do mortify the deeds of the body (Rom. viii. 13).

Then the Spirit has given us the *Word*, and in the Word "His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature" (2 Peter i. 3, 4).

Now, since the holiness of every believer is the purpose and will of God, since holiness is the Alpha and Omega of Christ's work, and since such abundant provision is made for its realisation, shall any believer be content to remain unholy? Let us now make this a very practical question. It is not desirable that it should be put off. Are you ready to say honestly, how may I become holy? Would you not afford your Father pleasure by laying claim to your birthright? Do not say, "It is not for me."

The key to the attainment of holiness, as well as the guarantee that every believer may aspire to it, seems to me to lie in Rom. iv. 16—"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Now, what is the *promise* here mentioned? It is nothing less than the great promise confirmed by the oath of God to Abraham. It includes justification, sanctification, full and final deliverance from sin. We know that will be realised in heaven, but we have seen that much may be attained here, for we are to be "delivered out of the hand of our enemies, that we might serve God without fear, in holiness and righteousness before Him, all the days of our life." Then the obtaining of the blessings not only begins, but goes on, and ends in *faith*; that faith which "worketh by love," and which is *power*.

"Therefore, it is of *faith*." Why? "That it might be by *grace*." The contrast seems to be between *law* and *grace*—Moses and Christ (John i. 17.) Where there is law, obedience is required, and the reward is obtained by doing. Where there is grace, faith is required, and the blessing is obtained by receiving. I become holy, not by what I do, but by what I receive. Doing, resolving, suffering, bring no blessing. But believing does, and it will be unto us according to our faith. "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. xi. 6). Then it is by grace through faith (Eph. ii. 8), that "the promise might be *sure to all the seed*." *All* in the promise is for *all* of the seed; and "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Therefore, child of God, holiness is for *thee*, and it can only be thine through *faith*; for it is not by the works of the law, but by the hearing of faith (Gal. iii. 3).

Now, realise that *faith* is the hand with which you are to grasp Christ's power for every increase in holiness; and any increase must come on the ground of the *great fact* that you have been crucified with Christ. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that hence forth we should not serve sin" (Rom. vi. 6). It is a common yet a great mistake, that man want to do in themselves what was done by Christ on the Cross. As anxious souls desiring forgiveness often seek the feeling of it in their own hearts instead of looking to the Crucified, and believing His testimony, "It is finished;" so, many Christians longing for deliverance from indwelling sin, seek in themselves the feeling that the flesh is crucified, instead of looking to the cross, and believing that they have been crucified with Christ. In either case the blessing is expected by a *process* revealed to their *feelings*, while in reality it comes through a *fact* grasped by their *faith*. The sinner has peace with God by believing that Christ has died for him. The saint gets the victory over sin by believing that he has died to sin, with Christ. As believers, you assert that Christ has died for you. Why not take the whole truth, and assert that you have died with Christ. The realising of both facts are equally the work of faith. Though your faith has only as yet grasped the fact that Christ has died for you, and cannot yet connect your own death to sin with His death, both are equally true. You found the first a reality when you trusted Christ for forgiveness. The second will become as real when faith ventures to grasp it, and use it for the constant victory over sin. To believe that we have been crucified with Christ; that the body of sin might be destroyed; that henceforth we should not serve sin, may seem at first difficult and mysterious, but—

"The footsteps of faith fall on the seeming void,
To find a rock beneath."

It is our privilege to reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. vi. 11). If we go on in unbelief and reckon ourselves to be alive to sin, ever fearing a fresh outbreak, or expecting to fall through temptation, it will be unto us according to our unbelief, and we shall soon find sin having dominion over us. But if we reckon ourselves to be dead, being made free from sin, and go forth expecting to overcome, we shall find that Christ makes the reckoning good, and brings us off more than conquerors, We may then, like Jehoshaphat, confidently meet our enemies, relying upon Christ's promise to fight for us, while we stand still and see the salvation of God. Oh, brethren, no sin can have dominion over us if we stedfastly trust Christ. This blessed discovery, that Christ can and does save us from sinning when we definitely trust Him, will become a holy habit, and grow stronger and stronger day by day. We may therefore take the same platform as the apostle, and say from conscious experience, "I live by the faith of the Son of God." Seek to realise this great thought. As your natural life is sustained by *breathing*, so your spiritual life may be sustained by *trusting*. Moment by moment you inhale life from the atmosphere, and moment by moment by faith you may draw spiritual health and vigour from the Son of God. If you would claim your birthright of holiness, venture to say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

CARLYLE VERSUS DARWIN.

We clip the subjoined "utterances" from the foreign correspondent of the *Hartford Courant*:

Thomas Carlyle, now in his eighty-first year, receives his visitors in his drawing-room, second floor front, in the little house where he has dwelt ever since coming to London, No. 5 Cheyne Row, Chelsea, near the famous hospital founded by Nell Gwynne, and not far from where Sir Thomas Moore lived—Henry the Eighth's great Chancellor. The street is old and dingy and unattractive, but it is close to the Thames, and to a magnificent bridge, and to most charming views from every side. Mr. Carlyle's house is small, plain, and unpretentious on the outside, but full of manifold charm within. The afternoon sun streams in through three small windows in the drawing-room. The patriarch sits in a capacious arm-chair in front of the fireplace and a glowing fire, for London is in a fog and the day is cool. There are bookshelves on either side of the fireplace. On the shelves I notice a complete set of Ruskin's works; Emerson's and some others of our Americans holding a conspicuous rank among them. I hear a few English persons say they prefer Emerson to Carlyle. In every one of Emerson's clear-cut sentences they profess to find a volume; in Carlyle's they find a sentence in a volume. This is, because he is so close to them it blinds their sense of sight and perception; a ray too strong. Carlyle is now very feeble, through age, but his memory is still marvellous, and the flow of his talk—doubtless the most eloquent of the age—is unabated. Take this as a sample:

"About thirty years ago a book was published here called the 'Vestiges of Creation.' It ran quietly through five editions. Men read it with bated breath in silence, and marveled at its audacity. It was like a pinch of snuff, and now whole wagon loads of it are thrown down in the public highways, and atheistic sneezing has become the fashion. So called literally and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins, grandfather, father and son; atheists all. The brother of the present famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend—'*Omnia ex conchis*," every things from a clam-shell!' I saw the naturalist not many months ago; told him that I had read his 'Origin of the Species' and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone far toward persuading me that he and his socalled scientific brethren had brought the present generation of Englishmen very near to monkeys. A good-sort of man is this Darwin and well-meaning, but with very little intellect. Ah it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a perblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to do. All things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes—'What is the great nd of man?' 'To glorify God, and to enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys can ever set that aside."

THE REVIVAL MEETINGS.

No one who has not been on the ground can fully understand what may be termed the many sidedness of the work going on in Chicago in connection with the Moody meetings. The preaching in the Tabernacle to a congregation of eight thousand persons, every evening, is indeed the central, but is only a single, feature of the work.

First, the noon-prayer-meeting in Farwell Hall, from 12 to 1. This has been attended by fully three thousand persons each day, and is in some respects the most effective of all the meetings. Immediately following this five small rooms connected with the hall are opened for inquiry-meetings. Besides this, a largely attended women's prayer-meeting is held in the upper room of Farwell Hall, and a men's meeting at the same time in the lower room. The last mentioned is mainly taken up with a great number of special personal requests for prayer, short prayers for the same, mingled with a few words of exhortation, and giving of individual testimony.

Opening out from this lower hall, is the room for the "reformed" men exclusively. By special favor we were admitted to one of these meetings—and witnes-

sed a scene never to be forgotten. About thirty-five were present, nearly all of them under middle age; men whose looks as well as utterly frank confessions showed that they had ruined themselves by drink and tasted the bitterest dregs of its consequent woes, but who had found, at last, *One* able and willing to save them, or else had come there that they might find him. We do not care to repeat all that was said in the confidence of their private gathering, but their confessions were most touching, their testimony to the redeeming power, the pitifulness, the accessibility, the divine friendship and readiness to save, stand by, uphold and comfort, of the Son of God our Savior, was profoundly thrilling. The scenes which that little room has witnessed during these past three months have been such as give joy not only to the angels in heaven over sinners converted, but to hitherto blighted hearts and homes now lighted gladdened all power of expression.

Afternoons, at three o'clock, for several weeks, Mr. Moody has given a series of Bible readings upon special subjects. These also have been given in Farwell Hall, and largely attended. Each evening, in the Tabernacle, immediately after the sermon, which is usually brief, the large inquiry-rooms are filled; one for the women, one for the men, others for boys, etc. For the past three weeks the Friday noon meetings, specially for the intemperate, have been held in the Tabernacle, Farwell Hall not being nearly large enough to accommodate the congregation. The experiences narrated there have seemed like veritable miracles—verifications indeed they have been of the saying of our Lord, "And greater works than these shall ye do, because I go unto my Father."—(*Advance.*)

HENRY DENING.

(*Address at Clifton Conference.*)

(*Concluded from our last.*)

NOTICE further, that the trees of righteousness *stand peaceably together*, "that He may be glorified." No jealousy, no pride, no self-seeking, no covetousness. What a happy thing for Christendom, and what a blessing to the world, if Christians would bury in oblivion their minor differences, and instead of provoking to wrath, were to provoke one another to love and good works! What a testimony it would be to the outside world! A short time ago there was a missionary meeting held in the church of a country village, there being no place large enough else for the numbers who wished to attend. There happened not to be lamps enough to light the whole building thoroughly, so they borrowed the lamps from the different chapels in the village; and as the people passed outside, they were attracted byt he well-lighted church. They had never seen it so bright before, and, will you believe it? they could not tell *which* lamp gave the most light, as the Church of England, Baptist, Methodist, add Independent lamps were *all shining together*.

This, brethren, 'is what is wanted in the Church of Christ. Never does she give such decisive evidence of her oneness with Christ as when her varied members unitedly reflect the glory of the Lord, unitedly give testimony to the world, and unitedly shine in public assemblies. I do trust that these Conferences may lead to something practical in this respect. It is not enough to meet together once a year, and pay each other brotherly compliments (for it is nothing more, if brethren return to their respective homes, and are as distant and cold to each other as if they had never met together at all); but there should be united prayer meetings, united praise meetings, united evangelistic meetings, yes, and united communion at the table of their common Lord. Our blessed Lord comes seeking *fruit* on the trees of righteousness; shall He be disappointed? He values the fruit of holy love more than the leaf of hollow profession; and in describing the tree (Psa. i. 3) planted by the rivers of water, He speaks of the *fruit before the leaf*. Let us seek to be *fruitful* trees rather than *great* trees.

If a tree does not bear fruit it is customory with many garders to transplant it. Nelson, one of our students, writing from India, where God is abundantly blessing his labours, said, "I should have died of a broken heart had I remained in England another year." God transplanted him, and now he is bearing much fruit.

Another lesson God would, I think, teach us from our subject is, *that we must bloom where He has planted us, regardless of the scoff or smile of the world*, "that He may be glorified." It is trying to flesh and blood to be exposed to the *scoffs* and withering *sneers* of the ungodly; it is *more* trying to be exposed to their *smiles* and *flattery*. Many a believer who has passed unscathed through the first ordeal has been overcome by the second. Somson conquered the Philistines, but was himself conquered by the smiles and entreaties of Delilah (well named the Destroyer). David shone forth like a star of the first magnitude when exposed to hardship and persecution, but an established earthly kingdom did not establish him in the faith—he stood *gloriously* at *Adullam*, he fell *ignominiously* at *Jerusalem*; he was *near* God in the *cave afar off* in the *palace*. "There is only one thing," says and old writer, "that is worse for the saint than adversity, and that is worldly prosperity."

"'Tis on the ice so smooth we fall,
The rugged path is best for all."

Again, note that *the deeper the root, the further it is from human gaze*. Such isthe hidden life of the child of God. Seek then to be well rooted, believer, in the clefts of the Rock of Agos. Grow downwardsin humility, upwards in loyalty; downwards in that root grace-faith, upwards in love. There are some young believers here; and I would seek to let fall a "handful on purpose for you." Though you may not as Aaron's rod bud, blossom, and bear fruit in one night, cry unto God that you my grow up into Christ in all things; and if you have not already borne fruit unto Him, may you be like the young wood of the tree pinned to the wall, from which the gardener will gather fruit another year.

Time would fail us to tell of the different beauties of the "Trees of righteousness," their varied *age* and *foliage*; the *stability* of the *stem*, and the *responsibility* of the *branch*; the *strength* of their *root*, and the *lusciousness* of their *fruit*; the *favour* shewn them by *God*, and the *savour* emitted by *them*; their *position* in the *vineyard*, and their *disposition* to *grow*.

But I must, before I close, speak a word to some in this audience who rejoice in unity, but it is *not* the unity of *life*. There is an unity in yonder churchyard, but it is that of death. There is an unity when the earth is frozen, but it is one of icy coldness. There is an unity o'er this hemisphere at night, but it is that of darkness. There is an unity in a bundle of dry stricks, but it is not the unity of living trees. Are *you* only a professor? Not converted, not planted in God's vineyard; but in many points *resembling* a child of God? Dummies in a library resemble real books; gilt resmbles gold; electro-plate resmbles genuine silver the wax figures at Madame Tussaud's resemble living ones, they even turn their heads and pretend to read, but it is only done by machinery, *tehre is no life in them*. How many in our churches and chapels are shams, counterfeit coins, and when weighed in the balances of the sanctuary will be found wanting. "Not saved," as old Taylor, of Boston, said of an amiable professor, "but a very sweet sinner." Beloved by the world, but not loving Christ. Fair professor, but no fruit unto God. They resemble an old workman in my neighbourhood, who took a prize for the best grapes grown out of doors. After it was awarded, suspicions were arousedand the vine examined; when it was discovered that the old hypocrite had procured some hot-house grapes and cleverly tied them on, so that at a little distance it could not be detected; but on closer examination the cheat was discovered. Is *your* fruit only tied on by a baptismal or sacramental thread? Can you repeat the shibboleth of the Church of God, and pass current with your minister and friends, when your conscience, if it is not seared, tells you that you are a wolf in sheep's clothing, a well without water, a lamp without oil, a shell without the kernel? Thoughnot *suspected* now you will be *detected* by-and-bye. The mask of religion will be torn off soon; the rottenness be seen beneath the gaudy paint; the skeleton ton be discovered 'neath the snow drift of a melting hypocrisy; the buds of good desires and the blossoms of fair promises will not satisfy God. He wants the fruits of a holy life. He has been seeking *fruit* from you these three years, and has found none. In youth, in middle age, and old age, He has come, and now says, "Let it alone this year also." Oh! the wonderful compassion of God towards such fruitless trees! May His long-suffering lead thee to repentance, or "thou shalt mourn at the last." "Every plant which My heavenly Father hath not planted shall be rooted up." Have you been planted by God? If not you will be rooted up. May God plant you in His vineyard this very day; then will you be able to join in this short, but comprehensive prayer, which I copied some years ago from an old writer into the flyleaf of my Bible:—

"Lord, pardon what I have been,
Sncrify what I am,
Order what I shall be;
That Thine be the glory,
And mine the eternal salvation,
For Christ's sake."

God grant it. Amen.

THE YOUNG MEN IN THE BROOKLYN BURNING.

BY LYMAN WHITING D. D.

"AT three o'clock this morning there were at the Morgue seventy-nine bodies, seventy-five per cent. of which were those of young men." Our eyes fill with tears as we read that sentence in the dire record. I could scarce tell it over to friends, for the choking grief which would attend the words "Seventy-five per cent. were those of young men!" O the tide of tears, the bowings of grief, I saw behind that sentence.

No mourning, generally, is like that for young men. They belong to the period of life closest to the heart of the race. Their death touches more and stronger feelings than it reaches, when those from other periods of life are taken.

Babes and children in their death, may move tenderer, but not such ripened, full grown affections. Young men too are commonly found in households in the vigor of family life; not at the outset, where one or a few children only are; not in the old age period, when life's work is mainly done; friends and companions scattered, or gone before; but generally a young man represents parents in younger life, in whom parental affections are in full vigor; and brothers, sisters, and companion relatives near his age, and so in the more vital periods of affection. That is the love era, too, the one in which the hopes, plans, and promises of life are bound up by the vows which build the family and society. So this stroke reaches hearts most alive to the pangs it inflicts, and a larger circle in each case, than an equal number from other conditions in life would do.

And how came *so many* young men to be there? Is the average theatre-audience shown by that mournful count at the Morgue? Do the fathers, mothers, guardians, and employers encourage *such* an attendance as is thus shown, to a place so fatal to them in the hour of peril? Is the afflictive proportion found here, symbolic of the effects of frequency, upon the *moral life* of young men in the assemblies the theatre gathers?

If in the loss of *life*, so large a per cent. were young men, how is the proportion in the dread losses of honesty, virtue, and of the soul itself, so often attributed to the theatre's influences?

Is it not worth enquiring into, by all who have a care for young men?

These victims are said to have been in the galleries; *farthest* from the entrances. Is that too symbolic of the effects of frequenting the theatre; those farther in, higher up in devotion to it, the less able to escape from its perils; the most in deadly danger?

"With lightning speed," says a witness, "went the flames through the scantling fixtures and decorated canvas top-ceiling." Did that show in terrible figure, how the instincts, principles, and of time professions of temperauce, of virtue, chastity, aud right-doing, in young men going 'there, are swept away before the passions kindled by representations on the stage? What proportion of the virtues of young men carried to the theatre escape a fate like that of their charred and blackened remains?

In tender sympathy with the bereaved mourners for these "young men," we turn in affectionate call to each young man reading this, in the words of inspired record, "Desiring him that he *would not adventure himself into the theatre*."—(*Evangelist.*)

SAVED JUST IN TIME.

A WARNING AGAINST PROCRASTINATION.

JUST before midnight on Sunday the 26th November, the cry of "Fire" rang through the streets of Chicago, and it was soon found that some frame or wooden buildings were in flames. Whilst many of the inmates escaped, four met a sudden and painful death.

The case of one of these men is full of warning to the ungodly, as only two weeks before the fire he had been led to Christ. His name was James Allen, and he might easily have saved himself at the outset, but he discovered the danger of Agnes Healey, and hurrying to her apartment to rescue her from death, the brave man was himself overcome by the smoke, and, together with the one he sought to save, was burned to death.

The following letter written to Mr. Moody shows how he was led to Christ:—

"Mr. Moody:—Mr. James Allen, a Scotchman, of Glasgow, was brought into the Women's Christian Temperance meeting by a fellow-boarder about three weeks since. He was intoxicated. The next day he signed the pledge. Two weeks ago 'Sunday night' he accepted Christ at the evening Tabernacle inquiry meeting, and since has been rejoicing in Christ. Last night he perished in the Madison Street fire, probably

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trying to save the woman who also perished. We find that he aroused the landlord, who escaped, and he, too, no doubt, could have escaped. His wife and little ones live at Boston, and do not know of his death. He sent a message to me on Friday, which I received this morning. Please seek out his wife and try to bring her to Christ."

Just in Time! Had the fire happened sooner, or had he like many put off decision to a more convenient season, he would not now have been "for ever with the Lord."

Reader pause—were a call equally sudden to come to you, what of your immortal soul? Often has the word of warning rung in your ears; delay not, lest you awake with the sad cry, "Too late!"

ENCOURAGEMENT TO TRACT DISTRIBUTORS.

'THE last penny for Jesus.' Twelve years ago an evangelist and his wife were preaching amongst the colliers in Warwickshire. Their fortune consisted of *one penny*, but yet they were not anxious, assured that the Master would care for His own. About the same time the Lord laid very heavily upon the heart of the wife a desire for the conversion of a soul residing many miles away. The only means of communicating was of course by post, and she longed to tell that unsaved one of a Saviour for sinners. The husband and wife took out the only penny they had in the world, and gave it cheerfully to the Lord—purchased a stamp, and sent off a tract.

About a fortnight since she learned that the tract sent twelve years ago had been blessed to the conversion of that soul, and had the joy of receiving from the lips of the recipient his own testimony of faith in Christ through reading the tract sent by post.

Reader, if unable to engage in public service, at least you can distribute tracts. Will you not at once procure some, and send off to your old school-fellows, companions, relatives, and neighbours? Surely if these honoured servants gave their last penny, you will not begrudge a few shillings out of your sufficiency for Him "who loved and gave HIMSELF for you."—*Word and Work.*

TELEGRAPHIC NEWS.

Constantinople, February 1st: With reference to the peace negotiations entered into between the Porte and Prince Milan who claims the complete evacuation of Servian territory, Turkey states that she will require her troops to remain at Alexinatz as a guarantee that the conditions of peace will be fulfilled.—Prince Nikita, in reply to the despatch of Midhat Pasha in which he was invited to negotiate for peace, has expressed his willingness to do so and desires to know what are the conditions imposed by the Porte.—A Christian Mustechar has been appointed in Bosnia, and other Christian Mustechars will also be appointed in the Western portion of Bulgaria which now forms a separate province.

3rd: The Ottoman Porte has agreed to open up peace negotiations with Prince Nikita on the basis of the *status quo ante bellum*, and a certain cession of territory.—An agreement between the Porte and Prince Milan is considered doubtful, owing to the demand of Turkey that her troops remain at Alexinatz as a guarantee.—General Ignatieff has arrived in Italy.

London, 3rd: General Tchernaieff, lately in command of the Servian forces, has arrived at Ventnor, in the Isle of Wight.

4th: Numerous public meetings have been held throughout the Kingdom to discuss the Eastern Question preparatory to the re-opening of Parliament on the 8th instant. The manner in which Lord Salisbury conducted the negotiations with the Porte at the Conference is generally approved of. The Liberal Party censures the policy followed by Lord Beaconsfield and Lord Derby in the earlier stage of the Question. It is not, however, expected that any attempt will be made to overthrow the present Government, as such a course would be unpopular and, moreover, unlikely to be successful.—OBITUARY.—Mr. James Merry.

St. Petersburg, 4th: A Circular from the Russian Government has appeared, stating that Russia, being desirous of maintaining one common accord in Europe on the Turkish Question, asks, before taking any decision in the matter, what course the Powers represented at the Conference intend pursuing in view of the demands made upon the Ottoman Porte having been rejected.

Washington 4th: A Message from President Grant to Congress recommends the issue of 150 million dollars in bonds bearing interest at 4 per cent. in exchange for greenbacks.

Constantinople 5th: Midhat Pasha, the recently appointed Grand Vizier of Turkey, has been dismissed, and Edhem Pasha, late Ambassador from the Ottoman Empire to the Court of Berlin and one of the Turkish Delegates at the Conference, has been appointed Grand Vizier in his stead.—A Circular from the Turkish Government has been published, stating that the Porte intends vigorously to uphold the integrity of the whole of the Ottoman Empire, and will contest the right of others to interfere in her internal affairs.

6th: The negotiations for peace which were entered into by Midhat Pasha between the Turks and the Servians have been suspended.—The direct cause of Midhat's fall is at present unknown, meanwhile he has been banished.

7th: An Imperial decree, appointing Edhem Pasha to the post of Grand Vizier, confirms the new Constitution, and announces that some further reforms will be made. The Turkish Ministers have been changed; Edhem Pasha belongs to the old Turkish party. Midhat Pasha, the dismissed Vizier, was accused of conspiring to reinstate the ex-Sultan Murad. He was at once summoned to the Palace and instantly conveyed on board a steamer.

St. Petersburg 7th: The Grand Duke Nicholas has entirely recovered from his recent severe illness.

London 8th: Her Majesty the Queen opened Parliament this afternoon in person.—Her Majesty in Her Speech from the Throne, after detailing the history of the Conference at Constantinople, said: "My object has been throughout to maintain the peace of Europe and obtain a better form of Government for the disturbed Provinces without however infringing in any way on the independence and integrity of the Ottoman Empire. "I regret that the proposals for reforms made to the Porte were not accepted, but the result of the Conference shows that a general agreement exists among the European Powers which cannot fail to have a material effect upon the condition of the Government in Turkey. "I am in hopes that the Armistice may yet lead to a peace honourable alike to Turkey and the Principalities. "I have throughout acted cordially with my allies, with whom and the other Powers my relations continue to be friendly. "My assumption of the Title of Empress at Delhi has been welcomed by the Chiefs and people of India with professions of affection and loyalty which are most grateful to my feelings. "I deeply regret the Famine which is not less serious in its aspect than the one in the year 1873, and which has overspread a large portion of the Bombay and Madras Presidencies, and I am confident that every resource will be employed to arrest its progress and obtain experience in order to prevent a recurrence of the same and mitigate the suffering arising therefrom. "The prosperity and progress of my Colonial Empire remain unchecked, and I trust that the measures I have taken will prevent any serious evil arising from the proceedings in the Transvaal State." The Speech concludes by enumerating the various measures to be brought forward during the Session which are of local interest only.—The Chinese Embassy now on a Special Mission to England presented their credentials to Her Majesty the Queen at Buckingham Palace yesterday.

Constantinople, 8th: It is doubted whether there is any truth respecting the charge of conspiracy brought against Midhat Pasha. Some attribute his fall to Russian intrigue, but an official statement says that Midhat acted contrary to the spirit of the new Constitution, and that he attacked the prerogatives of the Sultan.—Great uncertainty prevails respecting the consequence of Midhat's fall.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam*, 5th:

For Southampton.—Mr O Ogilvie, Capt and Mrs Baber, Mr W W Anderson, Mr J H V Shacklo, Mr S B Daniell, Mr H S Shackle, the Rev Sharp and child, Mr William Elder, Mr and Mrs R F Graham, child and two infants, and Mrs Pheips and child.

For Suez.—Signor C A Barattoni, Signor J de Vagherano, Mr A R Josephs, Mr L C Josephs, Mr Sidney Pattiso, Monsr Emilo Guimet, Monsr Felix Rogamey, Mr B Steiner, and Mr J A Cottam

For Brindisi.—Mr W Urquhart, Mr and Mrs Cresswell, Mr Oscar Rochel, Mr B Shaw, and Mr R H Adams.

For Venice.—Mr and Mrs Edward Keep, Mr John Young, and Signor Barratoni and four friends, Monsr Emil Liebich, Mr George Mayer, and Col F J Davies.

PASSENGERS ARRIVED.

Per P. and O. Str. *Teheran*, 2nd:

From Southampton.—Mr and Mrs Greig, Major and Mrs Pemberton, Miss Goode, Major K A Jopp, Miss V Ogilvy, Capt F A Gordon, Mr Lyon, Mr F Cranage, Mrs MacPherson, infant and friend, Mr R Stewart, Miss Rhodes, Mr Cork, Mr C Wilson, Mr J W Smith, Mrs Johnstone, infant and child; Mr T Ross, Mr Greenfield, Mrs Taylor, Mr F C Macnell, Mr F Warrington, Mr H Gardner, Mr W Kerr, Mr W Lyon, Mr W Smith, Mr H Warnes, Mr J Nicol, Mr and Mrs Baker, infant and child, Col Grigan, Lieut Jones, R N, and Mr Putsey.

From Suez.—Mr and Mrs C McNeile, Mr Perkins, Col Perkins, Mr F S Warth, Major Bartleman, C J Robinson, Mr Bartlett, Mr and Mrs Sandford, Major Barram, Mr Mackinon, Mr Wilkinson, Mr Prendergast, Col Corbett, Rev Ignatius; Miss Scott, Rev and Mrs Baynham, Mr Jeevundass Ipjee and friend, Sheik Ahmed Sheik Burry, Purjee and thirteen friends, Abdool Rehim, and Abdool Rehiman.

Per P. and O. Str. *Cathay*, 7th:

From Brindisi.—Mr Stirling, Col Innes, Mr and Mrs Waller, Mr Little, Mr Shepherd, Mr Marriage, Mrs Patterson, Mr Hunter, Mr Bernics, Mr E Elliott, Mr T G Winstone, Capt Watson, and Rev J B Cie-lindgo.

From Southampton.—Mr F G Selby, Mrs Stobart, Lieut Macbean, Lieut Wiley, Miss Conlan, and Mr T Miller.

From Venice.—Col and Mrs Bamfield.

From Suez.—Mr W Ignacio Jose Bapozo, Mr Olga, and Mr M Gursiemout.

Domestic Occurrences.

BIRTH.

NAVALKAR.—January 24th, at Khetwadi Bombay, the wife of the Rev. Ganpatrao R Navalkar, free Church Mission, of a son.

DEATHS.

SHEPHEARD.—January 8th, at Quatford House, near Bridgnorth, Major General Alfred Shepheard, C B., late of the Bombay Army, aged 69.

BAIRD.—January 21st, 1877 at Lahore, the wife of Mr. G R Baird fell asleep in Jesus, washed in the blood of

"BOMBAY GUARDIAN."

Subscriptions received from 3rd to 10th Feb. 1877 at the new rate.

J. Christopher, 30th June 1877, Rs 3; A H Durant, 30th April 1878, Rs. 6; R Angell 1st March 1878, Rs 7 10; Rev. R. V Modack, 31st Dec 1877, Rs 6-6-7; John Smith, 31st March 1877, Rs 6; Rev. J. Small, 12th April 1877, Rs. 6; Rev. D. Macpherson, 13th September 1877, Rs 6; Captain Robinson 12th May 1877, Rs 6; Rev. J S. S. Robertson, 3 copies, 23rd Dec 1877 Rs 18; J. Page 30th June 1877, Rs 3; Lieut., and Adjutant, R S. Simpson, 31st Dec. 1876, Rs. 6; General Gell, 21st June 1877, Rs. 6.

Advertisements.

MEMORIAL SCHOOL CAWNPORE.

THE Public are requested to take notice that the Boys' and Girls' Department of this School are now separate. The premises purchased for the latter are situated in the Civil Lines, 2¼ miles from the Boys' School which will open this year in the New School building recently erected for them in Cantonments.

In consequence of these changes there will be accommodation for 20 more boys, and 30 more Girls.

The Boys' Department is now under the Rev. J. W. Waugh D.D. and Mrs. Waugh.

The Girls' Department is under Miss Thoburn of Lucknow to whom all communications in this department should be addressed.

Terms for both departments. Per Month—

Single Boarder	Rs. 16	0	0
When more than one of the same family. Each.	15	0	0
Entrance fee for each Boarder	10	0	0

No Extras Except Music Books and Clothes.

The School will open on Feb. 1st 1877.

Early application is requested. All communications for the Boys' Department to be addressed to the REV. J. W WAUGH, D.D.

Principal Memorial School Cawnpore.

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